

Justification of the Persecution of the Rohingyas

By

Aung San Suu Kyii



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Aung San Suu Kyi
over silence on
Rohingya

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Aung San Suu Kyi was born on 19 June 1945 in Rangoon (now Yangon), British Burma. According to Peter Popham, she was born in a small village outside Rangoon called Hmway Saung. Her father, Aung San, founded the modern Burmese army and negotiated Burma's independence from the British Empire in 1947; he was assassinated by his rivals in the same year. She grew up with her mother, Khin Kyi, and two brothers, Aung San Lin and Aung San Oo, in Rangoon. Aung San Lin died at the age of eight, when he drowned in an ornamental lake on the grounds of the house. Her elder brother emigrated to San Diego, California, becoming a

United States citizen. After Aung San Lin's death, the family moved to a house by Inya Lake where Aung San Suu Kyi met people of various backgrounds, political views and religions. She was educated in Methodist English High School (now Basic Education High School No. 1 Dagon) for much of her childhood in Burma, where she was noted as having a talent for learning languages. She speaks four languages: Burmese, English, French and Japanese. She is a Theravada Buddhist.

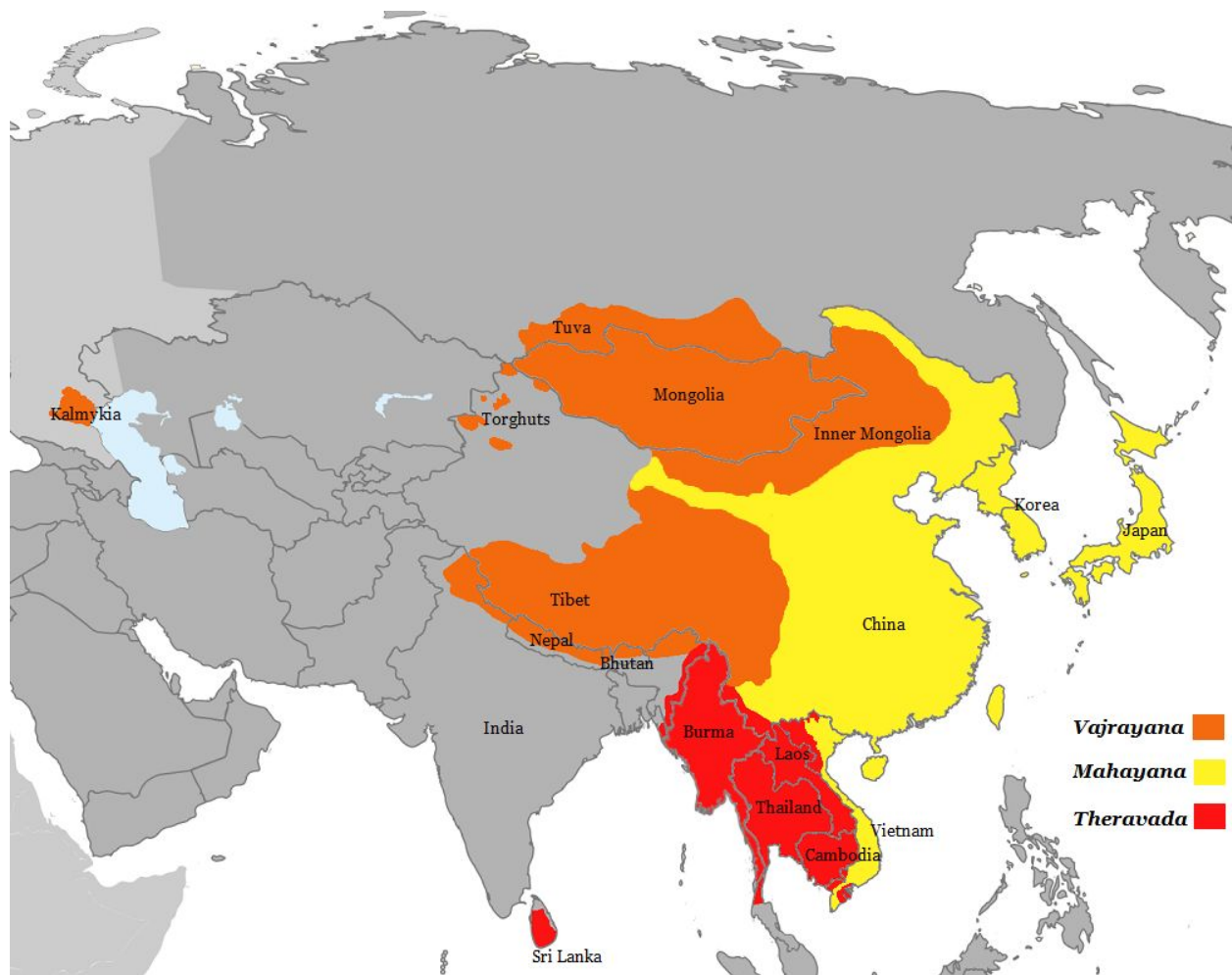
As a follower of Theravada Buddhism,
I justify the persecution of the
Rohingyas thru following excerpts of
Pali Canon:

When the king Duṭṭhagāmaṇi had had a relic put into his spear he
marched to Tissamahārāma, and had shown favour to the
brotherhood he said: 'I will go on to the land on the further side of
river to bring glory to the doctrine. Give us, that we may treat them
with honour, bhikkhus who shall go on with us, since the sight of the
bhikkhus is blessing and protection for us.' (Mahāvamsa 25.1-4)

The Mahāvamsa states (25:104) that the arahants in Piyangudipa knowing Duṭṭhagāmaṇi's remorse sent a group of eight holy monks to comfort him; when Duṭṭhagāmaṇi confessed that he had slaughtered millions, what they said to Duṭṭhagāmaṇi to eliminate his remorse is highly problematic:

From this deed arises no hindrance in thy way to heaven. Only one and a half human beings have been slain here by thee, O lord of men. The one had come unto the (three) refuges, the other had taken on himself the five precepts. Unbelievers and men of evil life were the rest, not more to be esteemed than beasts. But as for thee, thou wilt bring glory to the doctrine of the Buddha in manifold ways; therefore cast away care from thy heart, O ruler of men! Thus exhorted by them the great king took comfort" (Mahāvamsa 25:109-112).

As this Mahāvamsa passage demonstrates, Duṭṭhagāmaṇi's remorse is eliminated by telling him that killing 'evil unbelievers' carries no more weight than killing animals. As practitioners of 'loving kindness' (mettā), Buddhists have an obligation to protect all forms



Vajrayana, form of Tantric Buddhism that developed in India and neighbouring countries, notably Tibet. Vajrayana, in the history of Buddhism, marks the transition from Mahayana speculative thought to the enactment of Buddhist ideas in individual life. Buddha was an adherent of tantric buddhism, as you can see that he was born in an area now controlled by adherents of Vajrayana Buddhism.

Mahayana Buddhism in Korea and Japan? Is that Zen Buddhism variance ?

At the heart of the Japanese culture lies **Zen, a school of Mahayana Buddhism**. Zen is, first and foremost, a practice that was uninterruptedly transmitted from master to disciple, and that goes back to the Awakening of a man named Siddhārtha Gautama (Shakyamuni Gotama in Japanese) – The Buddha – 2500 years ago in India.

Zazen meditation

The practice of Zen meditation or Zazen (座禪 - za meaning sitting, and Zen meaning meditation in Japanese), is the core of Zen Buddhism: without it, there is no Zen. Zen meditation, is a way of vigilance and self-discovery which is practiced while sitting on a meditation cushion. It is the experience of living from moment to moment, in the here and now. It is through the practice of Zazen that Gautama got enlightened and became the Buddha.

Zazen is an attitude of spiritual awakening, which when practiced, can become the source from which all the actions of daily life flow - eating,

sleeping, breathing, walking, working, talking, thinking, and so on.

Zen Buddhism is not a theory, an idea, or a piece of knowledge. It is not a belief, dogma, or religion; but rather, it is a practical experience. We cannot intellectually grasp Zen because human intelligence and wisdom are too limited – the dojo (the hall where Zazen is practiced) is different from the university.

Zen is not a moral teaching, and as it is without dogma, it does not require one to believe in anything. A true spiritual path does not tell people what to believe in; rather it shows

them how to think; or, in the case of Zen – what not to think.

Zen is not a theory, an idea, or a piece of knowledge. It is not a belief, a dogma, or a religion...

Zen Buddhism is not interested in metaphysical theories and rituals and focuses entirely on the mindful practice of Zazen. Zen is very simple. It is so simple, in fact, that it's very difficult to grasp.

In the silence of the dojo or temple, quietly sit down, stop moving, and let go your thoughts. Focus just on your Zazen posture and your breathing. Keep your back straight. Let your ego

and your unconscious mind melt
away, merge with the universe.

This is Zen.

